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SEPTEMBER, 1874.

"A HIGHWAY SHALL BE THERE; AND IT SHALL BE CALLED THE WAY OF HOLINESS."

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ADVOCATE OF CHRISTIAN HOLINESS.

SEPTEMBER, 1874.

PERSONAL PENTECOSTS.

BY REV. DANIEL STEELE, D.D.

THE divinity and the personality of the Holy Ghost, are fundamental tenets of orthodoxy. It follows, therefore, that the Holy Spirit, being eternal and omnipresent, has always been in the world. Moreover, he has been active in the inspiration of spiritual life in all ages. He fell upon the seventy elders in the camps of Israel, and they prophesied. For him apostate David cries, when convicted of his double sin: "Uphold me with thy free Spirit, and take not thy Holy Spirit from me. All the Old Testament was inspired by him. The saints under the patriarchal and Levitical dispensations, had spiritual aspirations, spiritual experiences, and spiritual consolations and hopes, because the Spirit of God moved upon their hearts.

In view of these facts, it seems very strange to read in John's gospel that "the Holy Spirit was not yet given, because Jesus was not glorified." The wonder increases when we observe that the word "given" is in italics, indicating that it is supplied by the translators, who were not bold enough to give us the literal rendering of the Greek, — "the Holy Spirit was not yet." There is a deep significance in these words, for there was an important sense in which the Holy Spirit did not exist, namely, in his official presence and work. His essential presence had always been among men, but his official presence on the earth was not till Jesus was glorified. Let this distinction be borne in mind, and much confusion will be avoided, and much light will be thrown upon the dispensation of the Spirit. It will be seen that his official work is in so marked contrast with his previous operations, that he is spoken of as a new gift which had no existence among men before. Why the

great gift was not given till the glorification of the Son of God, has not been revealed. It is enough for faith to know the fact, and accept it, asking no questions. Nevertheless, two reasons have occurred to the writer, either of which is satisfactory: 1. Previous to the glorification of Jesus, the Holy Ghost was not given, because his weapon was not completely forged. No army moves upon the enemy's works till its armory is complete. The sword of the Spirit is the Word of God. What part of the Word of God is the keenest? The story of the cross, — the birth, miracles, teachings, character, crucifixion, resurrection of Christ, — constitute a process of development, the completion of which was his ascension when the clouds received our Jesus from our eyes. The scroll of gospel truth which had been unrolling during four thousand years, is now completely unrolled. No more facts are to be added to the gospel; the system is complete: the sword of the Spirit is forged and tempered and burnished for use, and now awaits an omnipotent hand to wield it.

2. Jesus, the Sender, had not obtained the right to send him, till he had purchased that right by the price of his own atoning blood. Jesus, ever perfect in his nature, human and divine, was made perfect as a Redeemer, by suffering. Until the moment he reached that perfection in his office, he could not lay claim to the most perfect gift which men could receive, or the Father could give. Hence Jesus during his ministry only forgave, he did not renew or purify. There is no record of his pronouncing any souls regenerate or sanctified through the Holy Spirit, though he often, by pardon, pronounced them justified, and once declared the apostles clean through the Word. This corroborates the fact that he was in the exercise of a mediatorial office not yet made perfect. Though as he

approached the cross he prayed for the sanctification of his apostles, he prayed that they might be sanctified instrumentally through the truth. The efficient worker,—the Sanctifier,—was not yet at his disposal. Hence pre-pentecostal Christian experience was imperfect. However high the spiritual attainments of believers previous to the gift of the Holy Ghost, “they without us,” without the glorious privileges to which we have access, “were not made perfect.” Though John the Baptist was greater than all born before him, greater than Abraham, the founder of Judaism and the father of the faithful, than Moses, the lawgiver, who talked with Jehovah on the quaking mount, the least anointed soul in the kingdom of the Holy Ghost “is greater than he.” He is greater because he is in the kingdom where the king is crowned and glorified, and as a complete Saviour “able to save unto the uttermost all who come unto God by him,” since “he has overcome the sharpness of death, and opened the kingdom of heaven to all believers.”

Some who read this, may not admit that there was so broad and marked a distinction between the operation of the Holy Spirit before and after the glorification of Jesus. They may assert that we, as believers in an instantaneous and special sanctification, have magnified the work of the Comforter out of all due proportion. For the benefit of such persons, we quote the words of a commentator who cannot be justly accused of any leanings toward the so-called “higher life.” Dean Alford says, in italics and capitals of his own, “*The gift of the Spirit at and since the day of Pentecost, was and is something TOTALLY DISTINCT from any thing before that time.*” No Christian writer has expressed this truth with greater emphasis. He also gives the weight of his name to the correction of a mistake quite prevalent in the Christian world, that the Holy Ghost was given only at the beginning of the system, as a kind of miraculous confirmation of its Divine origin, and that he is not given to all perfect believers in all the Christian ages. Says Alford, “The first reception of him must not be illogically put in place of all his indwelling and working which are intended” in John vii. 39. Lamentable indeed is the error that the Holy Spirit was bestowed upon the Church as an organic whole, as a supernatural impulse to launch it upon its orbit at the beginning of its career, and not an abiding power in the heart of every perfect believer to the end of time. The Pentecost was

such an organic impulse, but it was designed to be the beginning of a series of personal pentecosts, extending down to the last act of all consecrating faith before the sounding of the archangel’s trumpet at the second coming of Christ. For the promise is, “that he may abide with you forever.” If the “you” is the apostles only, the “forever” was only a few years. If we say that it means the body of believers as an organic whole, we put forth an assumption on which the Church of Rome grounds the infallibility of her ecumenical councils and of the Pope. But the “you” means the individual believer of every age, because the conditions of the promise are evidently personal—love evinced by obedience—“if ye love me, keep my commandments.” It will be observed that this implies that genuine love to Jesus may and must exist before the distinct official work of the abiding Comforter, the Sanctifier, can be wrought in the believer. This love is inspired by the Spirit of God in this essential presence and unworking, as was the piety of Enoch, as distinct from his official working.

We infer that though we are in the dispensation of the Sanctifier or Comforter in time, we may be in the dispensation of the patriarchs in experience. We may be under the influence of the Spirit in his ordinary operations, and be utter strangers to him as the Spirit of promise. This defines the spiritual condition of multitudes in the modern Church. Eighteen centuries after the Pentecost, they are in the pre-pentecostal state, loving Jesus with the same feeble, variable, doubting love, which characterized the apostles before the Spirit was poured out. They have selfish ambitions and aspirations, and questions of who shall be greatest. They are easily offended and discouraged. They have no clear spiritual vision, no absolute assurance emboldening their assertion of the truth, but are weakened by doubts which palsy their tongues. They are conscious of inward impurity, which is a discount upon all their joys, and a source of tormenting fears. There is a distressing sense of vacuity in their hearts, which is a constant temptation to resort to worldly pleasures to supplement the lack of spiritual joy. All these symptoms indicate that the Holy Spirit has not taken up his abode in their consciousness as “a well of water springing up unto everlasting life.” To them, Jesus is as a veiled statue. The outlines of his form may be dimly seen through the drapery, but the entrancing perfection of his beauty

is concealed. It is the office of the Comforter to unveil the statue, and to disclose, not a cold marble chiselled into wondrous grace, but the living Christ, with the heaven of love beaming from his radiant countenance. It is his office to inspire in your heart the eternal song, —

“Thy only love do I require,
Nothing in earth beneath desire,
Nothing in heaven above;
Let earth and heaven and all things go,
Give me thy only love to know,
Give me thy only love.”

Let me indicate some of the peculiarities of this personal pentecost, as distinctive of the official presence of the Spirit: 1. He reveals himself in the consciousness, whereas the ordinary presence of the Spirit is not recognized as a personal incoming. 2. He abides or dwells permanently, and is not as a stranger lodging for a night. (See John iv. 14; xiv. 16, 17, 23; 1 John ii. 27.) 3. He fills the believer, after cleansing him from all impurity. 4. He affords fullness of joy. 5. He causes the constellation of perfected graces to arise and shine in the soul, “made up of these gracious stars, — perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible foes, as well as for our earthly relations, and, above all, perfect love for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ.”

BREATHINGS AFTER THE SPIRIT.

Come breathe the sanctifying word,
And make the living temple pure;
Oh, may the Spirit's glittering sword
The Agags quickly slay, and sure.
The broods of hell and sin shall flee,
And my glad heart shall rest in Thee!

Come, then, thou breath of God, and breathe
Thy inspirations through my soul;
Nor let me rest in aught beneath
Till thou shalt see thy image whole:
And I may all the grace receive
Which Jesus ever lives to give.

All self-assurance I disclaim,
All lowliness of heart I crave;
To gain thy standard I would aim,
And know how fully thou canst save —
Canst raise from guilty nature's night,
To perfect love and purest light.

Lord, let me hear thy loving voice
Direct the heavenly wind to blow;
Come as thou wilt, not mine the choice,
But thine, and I thy praise shall show
When thou hast fully made me thine,
And all the Deity is mine.

John Tesseymann.

HESTER ANN ROGERS.

BY REV. L. R. DUNN.

“E'en while with us thy footsteps trod,
His seal was on thy brow.”

THE history of the Christian Church has furnished but very few examples of saintliness, as bright and beautiful as was exhibited in the character and life of the one whose name stands at the head of this article. She was born in Macclesfield, in 1756, and was early taught and trained to fear the Lord, and to attend to the outward observances of religion. Her father was the rector of Macclesfield, and he seems to have been a godly man, strictly conforming to the requirements of God's word, and to the rules of the Church of England. He would not allow his daughter to read novels and romances, to learn to dance, or to engage in idle diversions. Unfortunately for her, her father was early summoned away from earth, and she was thus bereft, not only of his presence, but also of his guardian care. The scene which occurred at his deathbed, left ineffaceable impressions upon her mind. Calling her to his side and addressing her tenderly, he laid his hands upon her head, and in the most solemn and affecting manner committed her to the care and keeping of God.

After his death, she was brought into contact with worldly influences, which dissipated her mind and drove away her seriousness. Her mother listened to the advice of worldly friends, and permitted her to learn to dance, and encouraged her to engage in sinful amusements, with the idea that the former would improve her carriage, and the latter would raise her spirits. How many parents have fallen into the same snare! They have failed to understand that it is better, if need be, to tread the pathway to heaven even with ungainly gait, than gracefully to “trip with light fantastic toe,” the path to hell. Having obtained a taste of these “pleasures of sin,” she became soon perfectly absorbed with them, and endeavored to excel her young companions in these vain and frivolous things.

And yet, at times, her religious convictions which had been early experienced by her, returned with power, especially on the occasions of her confirmation, her first sacrament, and a serious illness, during which, in a dream, she was very deeply impressed. She now endeavored to seek God in a legalistic way. She procured a book, and put down in it all her good actions, and also all her bad ones. But she soon ascer-

tained that her bad actions greatly overbalanced her good ones, and no comfort could be found in that way. Her first deep and abiding religious convictions occurred in the year 1773, and were produced, instrumentally, by witnessing a triumphant death-bed scene, and the faithful ministrations of the Rev. Mr. Simpson. Her mother, who, it seems, knew nothing of experimental godliness, thought she was losing her senses; for in the light of the Divine Spirit, she had so seen the vanity of earthly things, that she had "ripped up her finery, high-dressed caps, &c., cut her hair short so that it could not be dressed again, and vowed never to dance again." Soon after this she attended a Methodist meeting for the first time in her life, and heard a sermon which greatly comforted her, and firmly convinced her that the Methodists were truly the people of God. Acting under this conviction, she made up her mind that she would attend their meetings, at any hazard and at any cost.

The persecutions which she had foreseen as the result of her determination, now burst in fury upon her. Her mother in turns wept over and entreated her, and then acted toward her with the greatest severity, even placing her in close confinement for eight weeks. Her god-mother disinherited her, and her friends disowned and ridiculed her. Not only so; her mother permitted her, frail and delicate as she was, to undertake to do the work of the servant in her family, as a punishment for her attendance upon Methodist meetings, or, at least, as the price to be paid for this privilege. And all this was undergone before she had tasted of the joy of God's salvation, and while she was yet laboring under the burden of her conscious sins and guilt.

But the Lord did not long delay his coming. She was most powerfully saved; and, as a result, her joy was so great that it not only filled her soul, but glowed in her countenance, and changed her deportment. She now went through her daily drudgery with delight, until, added to her labors and fastings, and the protracted illness of her mother, whom she attended most assiduously, her health began to decline. The family physician observing this, remonstrated against her being any longer subjected to such toil, and she was relieved. But, as the result of those toils, already too long protracted, she began to sink into what seemed a consumption; and, indeed, though spared for years after this, she never recovered from their effects. In a sense, she was a *martyr* as well as a *saint*.

And now, surely, if there ever was an instance in which a soul is perfectly delivered from all sin at regeneration, the experience of Hester Ann Rogers would have furnished it. But what are the facts in this case? Let her tell the story. She says, "And now, also, the Lord began to reveal in my heart that sin was not all destroyed; for, though I had constant victory over it, yet I felt the remains of anger, pride, self-will, and unbelief, often arising, which occasioned a degree of heaviness and sorrow." Then, perhaps, some one will say, "She had backslidden." Hear her further. "At first I was much amazed to feel such things, and often tempted to think I had lost a measure of grace; yet, when I looked to my Lord, or whenever I approached him in secret, he shed his precious love abroad, and bore also witness with my Spirit, that I was still his child." In this state of mind, she was greatly instructed and comforted by the preaching of Dr. Wright, and by reading Wesley's "Plain Account," and Mr. Fletcher's works. She was now fully convinced that she could be *fully saved from sin, and that it could be done in a moment*. But the struggle in her soul continued for weary weeks, until, at length, the day of her joyful and glorious deliverance came. Her evidence of this "second blessing" was clear and well-defined. No doubt existed in her mind as to the reality of this work. At first, she thought she would not openly declare what the Lord had wrought. But the joy broke through her swimming eyes, and told the story in advance of the utterance of her lips. And so greatly was she blessed herself in testifying for Christ, and so was that testimony blessed to others, that she was constrained to witness to all who feared the Lord.

A few months after this, she first met Mr. Wesley, and conversed with him. An acquaintance was then begun, which continued until the death of that wonderful man. He always had for her the kindest and most affectionate regard; often corresponded with her; she was called, after her marriage, to take charge of Mr. Wesley's family, and she was one of the favored few who was permitted to kneel by his dying bed, when his redeemed spirit was ascending to God. Contrary to the teachings of many at the present time, Mr. Wesley encouraged her to declare what the Lord had wrought for her, which advice she followed until the end of her life. She was also confirmed in doing this by meeting with the angelic Fletcher, and hearing him say that he had lost the blessing four

or five times by not observing the order of God,—to confess what he had done for him.

In the year 1784, she was united in marriage to the Rev. Mr. Rogers, one of Mr. Wesley's preachers. He was a man of more than ordinary piety and ability, "and," she says, "was just such a partner as my weakness needed, to strengthen me." She was, indeed, a great helpmeet to him. In their first three years of married life, the society in Dublin under their care, increased from five hundred to upward of eleven hundred. In their next circuit, Cork, the society was nearly doubled in numbers. From Cork they were removed to London, where, in two years, five hundred were added to the society. Here, besides having the care of her own family, and having charge of Mr. Wesley's family also, she led two large classes. And while she exhorted believers to grow in grace, yet she instructed those "who felt the burden of indwelling sin, to look for the total destruction of it in one moment." And her husband testified that many were led through her means, to be, "instantaneously delivered from the remains of a carnal mind."

Thus, for a little more than ten years of married life, she lived and labored, attending diligently to the duties of her family and her classes, and carrying on a most extensive correspondence. But, at length, her frail frame suddenly gave way at the birth of her last child; she had lived, however, so near to Christ and heaven, that she was fully ready, even at a moment's notice, to enter into her heavenly rest. When her husband had recovered a little from the sudden and startling effects of the blow which was depriving him of such a seraphic companion, he said to her, "My dearest creature, is Jesus precious?" She replied, "Yes. Oh, yes, yes!" He added, "My dearest love, I know Jesus Christ has long been your all in all; can you now tell us he is so?" She replied, "I can, he is; but I am not able to speak;" and added, "Oh, my dearest, it is enough." Thus, when only thirty-nine years of age, she departed to her heavenly rest. But, brief as was her life, it was long enough to furnish to the world an illustration of the transforming power of the Holy Spirit, which was not only realized in her soul, but which also left its impress upon the temple of her body. Sacredness was indelibly enstamped upon her features; heaven was in her eye; and a glory like that which "beamed on Moses' brow," overspread her beautiful face. Since the beloved John leaned upon his Saviour's

bosom, no two saintlier persons have trod this earth, than John Fletcher and Hester Ann Rogers.

Allow me to say that the National Association for the Promotion of Holiness, could not do a better work than to re-publish the memoir of this saintly woman, in an abridged and cheap form, for a widespread and general circulation.

EFFECTS OF THE BAPTISM OF FIRE.

REV. W. ARTHUR.

A PIECE of iron is dark and cold; imbued with a certain degree of heat, it becomes almost burning without any change of appearance; imbued with a still greater degree, its very appearance changes to that of solid fire, and it sets fire to whatever it touches. A piece of water without heat, is solid and brittle; gently warmed, it flows; further heated, it mounts to the sky. An organ, filled with the ordinary degree of air which exists everywhere, is dumb; the touch of the player can elicit but a clicking of the keys. Throw in, not another air, but an unsteady current of the same air, and sweet, but imperfect and uncertain notes, immediately respond to the player's touch; increase the current to a full supply, and every pipe swells with music. Such is the soul without the Holy Ghost; and such are the changes which pass upon it when it receives the Holy Ghost, and when it is "filled with the Holy Ghost." In the latter state only, is it fully imbued with the Divine nature, bearing in all its manifestations some plain resemblance to its God, conveying to all on whom it acts some impression of him, mounting heavenward in all its movements, and harmoniously pouring forth, from all its faculties, the praises of the Lord.

The moral change wrought in the disciples by the new baptism of the Spirit, is strikingly displayed in the case of one man. A difficult service was to be performed in Jerusalem that day. Had it been desired to find a man in London who would have gone down to Whitehall a few weeks after Charles was beheaded, and, addressing Cromwell's soldiers, have endeavored to persuade them that he whom they had executed was not only a king and a good one, but a Prophet of God, and that, therefore, they had been guilty of more than regicide, of sacrilege; although England had brave men then, it may be questioned whether any one could have been found to bear such a message to that audience.

The service which had then to be performed at Jerusalem, was similar to this. It was needful that some one should stand up under the shadow of the temple, and, braving chief priests and mobs alike, assert that he whom they had shamefully executed seven weeks ago, was Israel's long looked-for Messiah; that they had been guilty of a sin which had no name; had raised their hands against "God manifest in the flesh;" had, in words strange to human ears, "*killed the Prince of Life*." Who was thus to confront the rage of the mob, and the malice of the priests? We see a man rising, filled with a holy fire, so that he totally forgets his danger, and seems not even conscious that he is doing a heroic act. He casts back upon the mockers their charge, and proceeds to open and to press home his tremendous accusation, as if he were a king upon a throne, and each man before him a lonely and defenceless culprit.

Who is this man? Have we not seen him before? Is it possible that it can be Peter? We knew him of old; he has a good deal of zeal, but little steadiness; he means well, and, when matters are smooth, can serve well; but when difficulties and adversaries rise before him, his moral courage fails. How short a time it is ago, since we saw him tried! He had been resolving that, come what might, he would stand by his Master to the last. Others might flinch, he would stand. Soon the Master was in the hands of enemies. Yet his case was by no means lost. The governor was on his side; many of the people were secretly for him; nothing could be proved against him; and, above all, he who had saved others, could save himself. Yet, as Peter saw scowling faces, his courage failed. A servant-maid looked into his eye, and his eye fell. She said she thought he belonged to Jesus of Nazareth; his heart sank, and he said, "No." Then another looked in his face, and repeated the same suspicion. Now, of course, he was more cowardly, and repeated his "No." A third looked upon him, and insisted that he belonged to the accused Prophet. Now his poor heart was all fluttering; and, to make it plain that he had nothing to do with Jesus of Nazareth, he began to curse and swear.

Is it within the same breast where this pale and tremulous heart quaked, that we see glowing a brave heart which dreads neither the power of the authorities, nor the violence of the populace? which faces every prejudice and every vice of Jerusa-

lem; every bitter Pharisee and every street brawler, as if they were no more than straying and troublesome sheep? Is the Peter of Pilate's hall the Peter of Pentecost, with the same natural powers, the same natural force of character, the same training, and the same resolutions? If so, what a difference is made in a man, by the one circumstance of being filled with the Holy Ghost?

Oh, for high examples of God's moral "workmanship"! Oh, for men instinct with the Spirit, the countenance glowing as a transparency with a lamp behind it, the eye shining with a purer, truer light, than any that genius or good-nature ever shed, limbs agile for any act of prayer, of praise, of zeal, for any errand of compassion, and a tongue of fire! Oh, for men on whom the silent verdict of the observer would be, "He is a good man, and full of the Holy Ghost"! Never, perhaps, did earthly eyes see more frequently than we see in our day, men with ordinary Christian excellences, men in private life whose walk is blameless, men in the ministry who are admirable, worthy, and useful. But are not men "full of the Holy Ghost," a rare and minished race? Are those whose entire spirit bespeaks a walk of prayer, such as we would ascribe to Enoch or to John; whose words fall with a demonstration of the Spirit, and a power such as we conceive attended Paul or Apollos; who make on unbelievers the impression of being dangerous to come near lest they should convert them; are such men often met with?

Do not even the good frequently speak as if we were not to look for such burning and shining lights? as if we must be content, in our educated and intelligent age, with a style of holiness more level and less startling? Do not many make up their minds never more to see men such as their fathers saw, men at whose prayer a wondrous power of God was ever ready to fall, whether upon two or three kneeling in a cabin, and wondering how the unlearned could find such wisdom, or on the great multitude, wondering how the learned could find such simplicity? Never more see such men! The Lord forbid! Return, O Power of the Pentecost, return to thy people! Shed down thy flame on many heads! To us, as to our fathers, and to those of the old time before them, give fulness of grace! Without thee we can do nothing; but filled with the Holy Ghost, the excellency of the power will be of thee, O God, and not of us.

Tongue of Fire.

UNTO BABES.

BY R. PEARSALL SMITH.

"EXCEPT ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." This is the door at which every one must stoop, and stoop low, before he can enter into a kingdom which is not of this world, and not according to its principles or precedents; a kingdom of which the characteristics are "righteousness, peace, and joy in the Holy Ghost;" a kingdom whose all-embracing law is simply *love*. The Roman "*sub juga*," or passage beneath the yoke, to the enemies whom their arms "subjugated," was little indeed to the humbling of the souls of the enemies of Christ before his cross. In its operation, we behold strong and proud men not only asking, but often crying aloud for mercy; and those whose knees never bent, prostrate on their very faces before God. It is only thus that men can be brought back to the humility and dependence of children. In such a soul-attitude only, can they escape the demands of the law, and place themselves beneath the free grace of God.

But there is a yet more humbling lesson applied by our Lord, in reference to the unfolding of the secrets of his kingdom. It is as little children that we enter this kingdom, but it is as *babes* that its secrets are revealed to our hearts. The characteristics of a babe are its entire dependence, its unresistingness, its ignorance, and its freedom from self-will. It can make no provision for itself, absolutely none; it lies in its mother's arms passively, without effort, simply resting in the parent's bosom; it has no opinion of its own, but everything to learn from its parents, and it simply, in every movement, expresses the action of its mother's will. It is all this to be a babe. And it is *these* characteristics in a Christian, that enable the Father to unfold the secrets of his kingdom to him.

To these infantile traits the whole of our previous education is opposed. Our whole training from our cradles to the college, and from the college to more mature life, has been adapted and designed to make us self-reliant, to create self-assertion, to give us confidence in human knowledge, and to strengthen our self-will. But at the cross we began to learn all these lessons backward; and were we to live upon earth a millennium of years, each day would only more perfectly unlearn the lessons of our youth and manhood, and make us more

nearly babes in our utter dependence upon Christ, in pliability to his guidance, in conceit of our own knowledge, and in the thorough abnegation of our self-will.

All this is very humbling to the natural man, "the flesh," that must die ere room can be made for the Lord to take full possession of the heart. Before we come to it, again and again self asserts its rights, intrudes its opinions, and claims its privileges. Even when self-will seems to have died, so far as consciousness can take note of it, some unexpected circumstance will often revive its power, and the Christian exclaims in despair, "Can such a one *as I* ever be brought to a genuine simplicity of character, to an utter and unlimited dependence upon the teaching and will of my Lord? Can a life-time habit of self-assertion, self-trust, and self-seeking, be thus reversed?"

Does God command impossibilities? Yes, he commands impossibilities, utter impossibilities. He commanded Israel to walk dry through the Red Sea; they did it, and we also did it in the antitype of justification. He commanded the chosen nation to put their feet into the brim of Jordan, when it overflowed its banks, trusting him to open the way through for them. They went over safely; and in the antitype many of his people have gone, and all may go, into a practical realized experience of having died with Christ, and being risen with him. Jesus commanded a man to put forth his withered hand, and he, too, did it.

Paul bore about with him the dying of the Lord Jesus, and had the sentence of death that he should *not trust in himself*, but in God which raised the dead; and Paul thus by faith, found that he, the old Saul, *no longer* lived, but Christ lived in him,—a life lived not in self-confidence, but by the faith of him who had died for him. And if Paul did it, so may you, dear reader, learn the holy habit of fully trusting in God, and in no wise leaning to your own understanding.

The self-renunciation which has been partial may become complete, unqualified, all-inclusive; and if in your present capacities you are not yet able to see all that is included in self-renunciation, God will show, as you are able to bear it, in what you are "otherwise minded;" and then, as you see it, you will in like manner renounce all that his light shows you from day to day.

Thus you will live as a babe, in entire dependence, up to each day's light, upon Christ; having absolutely "no confidence in the flesh"; and then, and then only,

can the Father reveal the wonderful and deeper mysteries of the kingdom, which he was compelled to withhold while you were in any wise "wise and prudent," that is, trusting in your own wisdom, power, and efforts.

But will not this life of self-abnegation reduce my intellect, judgment, and faculties, to the dreary nothing of "Quietism"? No, surely not. It will rather place a Divine illumination within those faculties, hitherto clouded and warped by prejudice and passion. "A good understanding have all they that fear God." His Spirit brings not only power and love, but also "a sound mind," a clear intellect, and cool judgment. "In malice be ye children, but in understanding be men." Not that it will make a keen logician of weak reasoning powers, or a finished orator of one slow of speech. It will perform no miracles of the production of faculties; but it will illuminate and develop God's present gifts of intellect and understanding, rendering the judgment clear, calm, and reliable. Above all, it will make the presence and guidance of the Holy Spirit in all the affairs of life an actual and conscious reality. The mysteries of God's providence, the secrets of his kingdom, and the deep things of his wisdom, shall then be illuminated by a light that is not natural wisdom or discernment. For "God hath revealed them unto us by his Spirit."

The writer well remembers, when, in the mazes of an unsanctified and unilluminated mental and moral philosophy, he was "like a wave of the sea, driven with the wind and tossed." Vivid, too, is the memory of how the cross, foolishness to the learned, and a stumbling-block to the legal, at first seemed to sweep away every vestige of self-dependence. Alas! as the surging tides of his earliest Christian joy subsided, how the child-like self-abnegation and deep humility, were partly replaced by the old self-reliance, and how confidence in orthodoxy, sound doctrine, and self-effort, beguiled his mind "from the simplicity that is in Christ." There was a needs be, that his cherished hopes and plans in life should be broken up. The lesson of grace and dependence, which many a more apt learner in the school of Christ has received, as the tender plant receives the dew, had to come to him in the whirlwind and the storm. He hopes that through grace he is learning to lean not to his own understanding, and he does find that many a lesson and doctrine hitherto mysterious, has expanded to his gaze with wonderful clearness. He gladly

places himself among Christ's little ones, knowing nothing by his own wisdom, but seeking to be taught, not only as a little child, but as a very *babe* of the kingdom. May my readers be far happier in a prompt, unfeigned, and unlimited yielding of all their self-confidence, self-made opinions, and self-effort; receiving as a little babe "with meekness the engrafted Word, which is able to save your souls."

PERFECT LOVE.

IT IS WONDERFUL THAT SO FEW ENJOY IT.

BY JUNIUS.

ALL Christians love holiness. The very thought of complete purification of heart, is thrilling to one now clearly justified. To be holy, is the constant practical aim of every child of God. The man who does not now wish to have his heart pure, has proof in that fact which ought to convince him that he is not standing in a justified relation to God; since there is in him at this moment a clinging to sin, and a clinging to sin is itself sin. Those who wish to live in sin, in any sin, are not justified, but condemned. Whether a man so living sins in act or not, is a mere question of opportunity. The guiltiness exists wherever the volitions are in harmony with sinful suggestion. Doubtless there are many persons who talk of their religious state and life with fluent speech, whose inward symptoms could not bear the scrutiny of these plain words; but that is only saying, doubtless, there are many self-deceived.

Still it remains, Christians love holiness; every man who has now regenerating grace, the grace that imparts divine life to the soul, has now an aspiration after deliverance from interior perverseness and corruption. Nor does this soul-longing, this hungering and thirsting after righteousness, betray foregoing declension; on the contrary, it heaves the soul with its mightiest throes just when the spiritual health is best, and declares, with the accuracy of a magnet, the exact contiguity of its object by the power of its attraction. Why, then, since grace does always give the heart in which it dwells a yearning for complete deliverance from inbred sin, does it still happen that the great majority of professed disciples of Christ are confessedly without a clean heart? Strange, is it not?

But men are wont to make the most of a given truth. The search for new truths, whether in fact or in philosophy, is eager

and universal; and when a single new fact or principle makes its advent, it is welcomed by the selfish plaudits of the world; nor do men rest till inquiry has been pressed to its limit, how shall we harness the stranger to our enterprises, and what new burdens can we lay upon him? Men saw a power within the vessel that lifted the cover when the water boiled, and they seized it, and compelled it to turn their spindles and drive their mills and lift their heavy weights and transport themselves over the continents and across the seas. Men have arrested the lightnings and taught them language, and obliged them to repeat each morning, in the chief cities of America, the words spoken at noon that day in London. Things leave their image on other things against which they have been pressed. This is a little fact; but men who used to write books letter by letter, have seized it, and print them now many pages in a second, many volumes in a day. Thus men everywhere are intent on making the most of every known truth, and rejoice and triumph as often as they find one other task which a given agent will perform, one other burden it will consent to bear. Nor do they pause in their investigations, because of delays or failures or disasters. Fortunes are sunk, and lives lost, and years go by in the fruitless toil of invention and experiment, and yet they persist to say, "something more can come of it;" and the toil goes on till every difficulty is overcome, success crowns the long, painful struggle, and a new vantage ground is gained, whereon men can plant themselves for new and higher conquests. Man's universal demand of every known truth, is that it shall do its utmost for us. It is precisely this capacity to lay hold on power beyond his own, and wield it for the furtherance of his objects, that separates man from brute, and crowns him with kingly dominion over the works of God. This is the mark and label of our common manhood; and where it is most cultivated, there man is most exalted.

But here is truth from heaven. Not truth discovered, but truth revealed. Not truth to which some gifted mind has labored up, but truth sent down from heaven. Not a single truth, but a system; a constellation of truths selected from all truths that crowd and hold the universe, and brought, with the signature of God and the baptism of blood, to the soul of every man.

What now will men do with this truth that comes endorsed from the skies, "the power of God unto salvation to every one

that believeth"? Surely all men, all Christians, at least, will lay eager hold of it, and demand that it shall save them to the uttermost, or exhaust all its celestial forces in the effort.

Alas, how complete is the disappointment, how terrible the failure! With what listless, half observant looks, do they stand confronted with this celestial enginery! How content these Christians are, who confess themselves at the minimum point of grace, to stumble and flounder on amid the marshes and the mists, to grope and grovel and guess in the twilight of salvation, while the uplands of Beulah are just yonder, the delectable mountains of holiness, above the fogs and storms of sense and passion, serene forever in the smile of God!

Oh, my brethren, come up! In God's name, I pray you come. Lay hold on eternal life. Don't try to save yourselves. You cannot. Expect nothing of yourselves, every thing of Jesus. Believe and honor the gospel as the power of God. Take fast hold of its provisions by faith. Submit yourselves to its conditions, and yield to be saved.

And you, our dear pastors, we need you to pioneer the way. God speaks to us of you and says, "whose faith follow;" and surely, if we are to follow, you are to lead. Do tell us the way; nay, *show* us the way. We dare follow, where you dare lead. Try us. We need the inspiration of your heroic example. We expect you to have more faith in the power of God and the gospel than we have. God has made you our leaders. Help us, we pray you. Encourage our best aspirations, our highest expectations of salvation through the blood of the Lamb. Pledged as you are, every one of you, to build us up in holiness with all your might, don't stand in the path as we come, and shake your index finger in the faces of the earnest, tearful, pleading ones, that wait and cry for deeper baptisms, as if you would bid them beware of expecting too much of the gospel.

A GENTLEMAN in England, who had a chapel attached to his house, was visited by a person from London, to whom he showed the chapel. "What a glorious kitchen this would make!" said the visitor. "When I make a god of my belly," replied the gentleman, "I will make a kitchen of my chapel."

"Joys are our wings, sorrows our spurs."

GOOD WORDS FROM LIVING WITNESSES.

A WESLEYAN MINISTER'S EXPERIENCE.

THE need of entire holiness in my case, as a personal conviction, sprung mainly out of the consciousness of pulpit weakness. Not that my ministry was barren of good and honest fruit, but such fruit was unquestionably scanty. This sense of personal unprofitableness was deepened in its painfulness by the saddening fact that it seemed to be typical, for in all parts of the Methodist connection there were complaints of the lack of converting power. Several ministerial meetings for conversation on this affecting circumstance only intensified the conviction that what I needed most was to be fully surrendered to God, and filled with the Holy Ghost.

At last I was thoroughly roused, and determined to seek this grace of God. I turned to our doctrinal and experimental literature on the subject, and read devoutly and prayerfully. Difficulties arose. On the one hand I saw the truth explicitly taught in Holy Scripture, that love was holiness, and that a heart all love was a heart all holiness. If I had wavered here, I must and would have surrendered my ministerial position in the Methodist churches. But on the other hand, the relation of temptation to sin, the relative character of Christian perfection itself, the exact change which it was to accomplish in my spiritual experience, and the method and assurance of its attainment, puzzled and perplexed me. For several years I sought light on these points, but failed fully to reach it. One excellent minister, whom I plied with questions, pitied my morbid sensitiveness and introspection, and informed me that he had once been in a like experience, when he "needed somebody to take him by the shoulders and give him a shaking." Sometimes I became sadly discouraged, but, happily, never gave up praying for this blessing; and though during all these years I never had a faith bold enough to claim it at once, yet my prayers for it gradually raised the tone both of my spiritual life and of my public ministry.

Nearly five years ago I came into an agony for it, and one sabbath, at the beginning of the year, I announced that on the following Wednesday evening I would deliver an address on the subject. During this interval I kept on reading, studying, and praying. I took down from my study shelves Mrs. Palmer's "Way of Holiness" presented to me, when in the Theological Institution, by the late Rev. Thomas Col-

lins. At the time of receiving it I had read a portion of it, but its theology seemed to me inconsequent and muddy, and therefore I put it away. I began to read it again. I was more susceptible of its teaching, and was specially struck with the counsels on the mode of its attainment. I turned to Mr. Wesley's unparalleled treatise on Christian perfection, and saw the mode yet more clearly expounded, and went with him step by step in his instructions. I could not even now overcome all my difficulties. Some had disappeared, and I felt that the others could only be solved in the experience of the blessing itself. I brushed them all aside, and resolved, if possible at all, I would gain the experience before delivering the address. Hour after hour sped away in pleading importunity, when I began to repeat, as I paced to and fro in my study,—

"I cannot wash my heart,
But by believing thee,
And waiting for thy blood to impart
The spotless purity."

I saw that Christ must do it, would do it, and that I must just let him do it then and there. I, therefore, flung my whole heart into the prayer,—

"While at thy cross I lie,
Jesus, thy grace bestow,
Now thy all-cleansing blood apply,
And I am white as snow."

In the last line of the prayer, the grace Divine filled and purified my heart. Almost instantly, on the heels of this great salvation, came the tempting thought, "The grace you have got you cannot keep;" but as instantly came the reply, "Faith can keep what faith has won." All glory to God and the Lamb!

With a joyful and triumphing faith I went to the service that evening, and spoke to them of this blessed truth of a full salvation, concluding with the narrative of God's great mercy to me. A holy power rested upon us, and the communion-rail was crowded with penitent seekers after this "perfect grace" of God. And though my ministry is not yet what I desire, yet, praised be God! ever since it has stood on a higher elevation of usefulness. *Holiness is power.*

King's Highway.

"PHILOSOPHY," says Tillotson, "has given us several plausible rules for attaining peace and tranquility of mind; but they fall very much short of bringing men to it."

THE MODEL CHURCH.

DEAR wife, I've found the model church! I worshipped there to-day;
It made me think of good old times, before my hair was gray.
The meetin'-house was fixed up more than they were years ago,
But then, I felt when I went in, it wasn't built for show.

The sexton didn't seat me 'way back by the door,
He knew that I was old and deaf, as well as old and poor;
He must have been a Christian, for he led me boldly through
The long aisles of the crowded church, to find a pleasant pew.

I wish you'd heard the singin', it had an old-time ring;
The preacher said with trumpet voice, "Let all the people sing!"
The tune was "Coronation," and the music upward rolled,
Till I thought I heard the angels striking all their harps of gold.

My deafness seemed to melt away, my spirit caught the fire,
I joined my feeble, trembling voice, with that melodious choir,
And sung, as if in youthful days, "Let angels prostrate fall,
Bring forth the royal diadem, and crown him Lord of all."

I tell you, wife, it did me good, to sing that hymn once more;
I felt like some wrecked mariner who gets a glimpse of shore;
I almost want to lay aside this weather-beaten form,
And anchor in the blessed port forever from the storm.

The preachin'! Well, I can't just tell all that the preacher said,
I know it wasn't written, I know it wasn't read;
He hadn't time to read it, for the lightning' of his eye
Went passing 'long from pew to pew, nor passed a sinner by.

The sermon wasn't flowery, 'twas simple gospel truth;
It fitted poor old men like me, it fitted hopeful youth;
'Twas full of consolation to weary hearts that bleed,
'Twas full of invitations to Christ, and not to creed.

How swift the golden moments fled, within that holy place!
How brightly beamed the light of heaven from every happy face!
Again I longed for that sweet time when friend shall meet with friend,
"Where congregations ne'er break up, and sabbaths have no end."

I hope to meet that minister, the congregation too,
In the dear home beyond the skies that shone from heaven's blue;

I doubt not I'll remember, beyond life's evening gray,
The happy hour of worship in that model church to-day.

Dear wife, the fight will soon be fought, the victory be won;
The shinin' goal is just ahead, the race is nearly won.
O'er the river we are nearin' they are throngin' to the shore,
To shout our safe arrival where the weary weep no more.

A REMARKABLE EXPERIENCE.

HOLINESS IN CHINA.

[Translation of a letter from Rev. Li Yu Mi, presiding elder of the Hok-Ch'iang District, in connection with the Methodist Episcopal Mission at Foochow.]

TO TEACHERS S. L. BALDWIN AND SIA SEK ONG, — From your grateful, humble servant, Li Yu Mi. I have never before obtained such complete grace and peace as I now possess. I dare not refrain from speaking; therefore I joyfully write this letter, to tell my dearly beloved teachers what a precious time has come to me.

Since Bishop Kingsley's visit, at all the annual meetings we have had the presence of the Holy Spirit, spurring us on to bear witness for the Saviour. From that time until now, my heart has been gradually growing and increasing in strength, and I have been enabled to labor carefully, day by day, seeking the attainment of purity; but, alas! my inner heart could not obtain perfect peace and safety, because I too often trusted my own wisdom, thinking that hereafter, either by coming to a day of calamity, or by being brought into circumstances of difficulty, I might be enabled to glorify the Saviour. Thus, although I obtained victory over temptation, yet I could not escape from heart trouble and fear, nor could I make any advance toward a holy heart, but I kept waiting for some favorable time, and causing my Saviour to be grieved for me.

It was like a rich man saying to a poor man, "I, on a former day, gave you a very costly garment; why have you up to this time, not put it on?" The poor man answers, "I am a poor man; I dare not wear so fine a garment, for fear men will laugh at me; I had better wait until I become rich before I wear it." The rich man replies, "If you had been rich there would have been no need of my presenting you the garment. I saw that it was difficult for you to acquire riches; therefore I gave you

the garment, because I loved you? Why should you be afraid of men's laughing at you because you are poor? Put on the garment. Don't delay."

This garment symbolizes the grace of holiness proffered me by my Saviour, which I dared not to come forward and exhibit, because my heart inside was deficient, and I was afraid, just like the poor man. For this reason, at all the annual meetings, although I have been profited, I could not obtain perfect joy, because I was not yet made holy, but still waiting for a favorable time.

At the beginning of this month, when Teacher Sia Sek Ong visited us, I heard him say several times, "The way to holiness and peace is very easy;" and he gave evidence that his own heart had already obtained it. I asked him, "How can I obtain it?" He replied, "When a man is seeking the way of holiness, if he trusts to himself, by diligence of heart to overcome evil desires, and obey the commandments, although he may succeed in rectifying his conduct somewhat, yet it is impossible for him to get rid of fear; how much more will it be so as he realizes the length of the road which he has to travel, and the insufficiency of the human strength on which he is depending! Is it not better to settle the matter in a moment, by coming to the Saviour, obtaining grace from his precious fountain, hiding beneath his wings, and thus immediately being fully sanctified and at peace? Do not undervalue the Saviour, as if he could not make men perfect, as though there could be that which he cannot do."

When I heard those words, my heart obtained a little comfort. From that time, I prayed in secret, desiring to come to Jesus. From the 6th day, when the teacher returned to Foochow, I daily heard the Lord's voice calling to me, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." During those few days, glad sounds continually entered my ears. I daily took all my doubts and anxieties and griefs and fears and sins to Jesus; on the 11th day, which was the sabbath, my whole heart was filled with joy, and all sadness was cast out. I am now obeying the Saviour's command, and wearing the Lord's garment of holiness, with gratitude inexpressible. On the night of the 12th, when Neng-chiek was leading the prayer and experience meeting, I said to all the Hok-ch'iang preachers, "My former weaknesses and griefs and sins and fears, I have brought all to Jesus, and now

have obtained innocence, peace, joy, happiness, and holiness, and am sitting at the feast of grace."

I now rejoice to tell my beloved teachers of this precious day. If men ask, "How dare you say that you can so easily obtain so great a blessing?" I at once answer, "Because that which I now *can*, is of the Lord; that which I formerly *could not*, was of man. My obtaining this great joy so easily when I came to the Lord, trusting him, was like the case of a certain sister in the church long ago, who had an issue of blood twelve years, who suffered much trouble and sorrow, and spent all her patrimony upon doctors, seeking peace, but not obtaining it; but on a certain day and hour she could no longer suffer her own body's weakness and defilement to keep her back, but gathering up her little remaining vital energy, she trusted to the touching of one corner of the hem of the Saviour's garment with the end of one finger, and immediately was healed and at peace. How much more shall we, hiding *our whole selves* beneath the Saviour's wings, obtain his mercy! This mercy is that which the Saviour already has in waiting. Whoever is willing to seize upon a moment of time, and determine to come to Jesus, on him Jesus will certainly bestow his powerful grace, and give him the peace of holiness, beyond what I possess."

Now, there are many men sitting at the gate of Immanuel's city, and singing "The Hymn of Perfect Holiness." *

I do not look upon this grace which I have obtained lightly, reckoning it as an easily bestowed gift; but my whole purpose is to consecrate my entire body, entire soul, entire strength, entire mind, to the Lord's service. I desire my beloved teachers always to pray for me, beseeching the Lord to help me, that my ministry may have the proof of the "signs following," mentioned in the last chapter of Mark.

While the preachers were assembled, from the 12th to the 17th days, during the prayer and experience meetings held in the evenings, several preachers determined to come to the Lord, and find the rest of holiness. For all this, I greatly thank the Saviour's grace.

LI YU MI.

HOK-CHIANG, May 1, 1874.

It was Euripides who said, "Virtuous and noble deeds are better than high descent."

* This is the title in Chinese to the hymn; "Precious Saviour, thou hast saved me," &c.

PRECIOUS COUNSELS.

JESUS AMONG THE OUTCASTS.

REV. JOSEPH BARKER, the restored infidel champion, has written a charming book, entitled "Jesus a Portrait." He has a chapter on "Jesus among the Outcasts." He says: "It is a sad thing when churches and ministers give up the outcasts, or come to the conclusion that they cannot be saved. It is a bad sign when principles are adopted that withdraw the action of the Church and ministry from the abandoned classes, and require it to be chiefly directed to the favored classes.

There are soft spots in the hearts of the most abandoned of men and women. The ugliest worms are but undeveloped butterflies, which, after a time, if placed under proper influences, will escape from their withered cases, and mount aloft on wings of gold and silver. And these poor repulsive looking and unpromising outcasts, under the transforming power of Christian love, may become saints, apostles, and martyrs."

PERFECT LOVE AND DIVINE LAW.

"True love to Christ requires no law. When we 'love God with all our heart, and our neighbor as ourselves,' the principle of benevolence within us partakes of the nature of instinct, and moves towards God and man, like the love of Christ himself. It is not affected towards humanity, by any attraction or repulsion in individual men. It still delights in all that is delightful, but it is no respecter of persons. Its great passion, is intense love for God's ideal of humanity; and the greater the repulsion, it feels that there is the need of stronger attraction, to draw it to the true, the beautiful, and the good. It is like hydraulic power; the greater the pressure of human misery, the greater the force it calls into action. Perfect love includes the Ten Commandments, and every holy precept of God's word; but, instead of feeling a mere sense of obligation in reference to them, conscience itself is so renewed in love, that man can say, 'Oh, how I love thy law; it is my meditation all the day!' The law has become our great source of delight, until every element of it blends into one grand principle of holy love, centering in God and our neighbor."—*Human Power and the Divine Life*.

TIME REDEEMED.

"If we would aim at a holy and useful life, let us learn to redeem time. A wasted

life is the result of unredeemed time. Desultory working, impulsive giving, fitful planning, irregular reading, ill-assorted hours, prefunctory, or unpunctual execution of business, hurry and bustle, loitering and unreadiness. — these, and such like, are the things which take out the whole pith and power from life, which hinder holiness, and which eat like a canker into our moral being, which make success and progress an impossibility, either as regards ourselves or others."—*Bonar*.

SORROW FOR THE CHURCH.

"One of the sweetest remembrances of my life is that of a loving disciple, whose sorrow over the condition of the church seemed to know no bounds. Finding that for a succession of nights he slept but little, I pressed him for the cause, when, with some reluctance he replied that the corruptions of the Church of God, so weighed upon his heart, that sleep left his eyes. Like the mourning Jeremiah, he lived weeping and interceding for the people of God. I felt then, and again years afterward, when he fell asleep in Jesus while upon his knees in prayer, that his place of 'filling up that which is behind of the sufferings of Christ in his flesh, for his body's sake, which is the Church,' was one of peculiar nearness to the 'Man of sorrows.' — *Walking in the Light*.

A ROBUST SPIRITUAL CONSTITUTION.

"Our spiritual constitution must be braced, not only that we may be strong for work or fight, but that we may be proof against the infection of the times, against the poison with which the god of this world, 'the prince of the power of the air,' has impregnated our atmosphere. For this we need not only the 'strong meat' recommended by the apostle, but the keen, fresh mountain air of trial, vicissitude, and hardship, by means of which we shall be made hardy in constitution, and robust in frame, impervious to the contagion around, whether that come from ecclesiastical pictorialism, or religious liberalism; impregnable against the assaults of Satan the Pharisee, or Satan the Sadducee."—*Bonar*.

THE greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is the calmest in storms; and whose reliance on truth, on virtue, and on God is the most unflinching.

Missionary Department.

THE LIBERIAN MISSION.

BY REV. R. W. ALLEN.

"All the ends of the earth shall see the salvation of our God."—Isa. lii. 10.

THE baptism of the Holy Ghost, formed a new epoch in the history of the Christian Church. To it the patriarchs and prophets looked with intense interest; they longed to see the day of its promised manifestation. It was the commencement of the brightness of that glory which was to distinguish the Church under the gospel dispensation. It was to inaugurate a new system and order of things, in which successes and triumphs would be achieved, never before experienced. Now the Church was to enter into the full light of gospel day. Under the influence of this baptism she was to assume a new character, and her moral and spiritual power was to be vastly increased. Her triumphs over the powers of darkness, were greatly to exceed any thing experienced under the personal ministry of Christ; she was to be fully equipped for her great mission,—the conversion of the world to the Redeemer.

Among the special qualifications this baptism was to confer on the Church, was benevolence. How abundantly was this imparted by the baptism of Pentecost! The spirit of Christian liberality was now experienced as never before. They carried their liberality so far that the sacred historian says they "had all things common, and sold their possessions and goods, and parted them to all men, as every man had need." Had this spirit been retained and carried out in the Church, how glorious would have been the results! But, alas! she lost this spirit in a measure, and now the want of it is sadly felt and acknowledged. What a vast amount of property in the hands of professing Christians, not consecrated to God! Very much that is obtained for benevolent purposes, is drawn out by pressing appeals; it does not flow out freely, as streams flow from the fountain. When wealth is consecrated to God, it flows freely in suitable and proper channels, to refresh and bless the world.

How little is the Church doing with her vast wealth, to convert this world to Jesus Christ! How little is given for benevolent purposes! How paltry the sums laid on God's altar! The Methodist Episcopal Church, said to be the wealthiest church in this country, gives less than fifty cents a year per member, for Christian missions. Oh, how much the Church needs the Pentecostal baptism! With this, Christianity would triumph in every land, and the world be redeemed and saved.

We propose, in this department, to furnish the readers of "The Advocate," monthly, with the latest missionary intelligence from the great mission field. They will here see the wonderful triumphs of Christianity, in the salvation of the heathen. We shall give the history and present state of the missions of the Methodist Episcopal Church, noticing one mission each month, commencing with the Liberia Mission in Western Africa.

This mission was organized in 1832, and Rev. Melville B. Cox was the first missionary sent, who arrived March 9, 1833, and on the twenty-first of July following, died in great peace. Revs. Rufus Spaulding, Osgood S. Wright, and Miss Farrington, were sent as his assistants, and arrived in Liberia Jan. 1, 1834, nearly six months after the death of Mr. Cox. Mr. Wright and his wife soon followed Mr. Cox to the heavenly world, and Mr. Spaulding was obliged to return to the United States, on account of feeble health. The mission has had its reverses, struggles, discouragements, but has accomplished great good. It is now an annual conference, with a resident bishop,—John W. Roberts. The statistics of the conference show 100 probationers, 2,000 members, 44 local preachers, 100 deaths, 25 churches, valued at \$11,975, 6 parsonages, valued \$8,000, 26 Sunday-schools, 221 officers and teachers, 1200 scholars, and 722 volumes in library. There are 16 members of the conference, but several of the appointments are supplied by the local preachers. Bishop Roberts reports favorably for the mission the past year; there had been several interesting revivals, and the prospects of the mission were never more encouraging. An effort should be made at once from this point, to send the gospel into the heart of Africa. The appropriation of the Missionary Board for the support of the mission the present year, is \$9,000.

JAPAN.—The recent census of Japan gives its population as 33,110,825. There are in the empire 128,123 Shinto Shines, 48,914 Buddhist temples, and 211,364 Buddhist priests, of whom 60,159 are returned as females. The Christian missions recently established there, are prospering.

SANTHAL MISSION.—This mission in India, is enjoying an extraordinary outpouring of the Spirit. About two hundred of the natives had been converted and added to the church the past year.

POLYNESIA.—There are now about 400,000 Polynesians who profess Christianity, who have been reclaimed from heathenism. Wonderfully has the gospel triumphed in that heathen country.

Correspondence.

LIGHT IN THE HIMALAYAS.

BY REV. W. J. GLADWIN.

CAWNPORE, INDIA, June 16, 1874.

DEAR BROTHER:—The readers of "The Advocate of Holiness," will rejoice to know that their favorite paper is a witness of the cleansing blood "unto the uttermost part of the earth," and that the light of full salvation is streaming into the hearts of the British soldiers, as they guard the confines of the empire amid the everlasting snows of the Himalayas.

The 8th King's Regiment was stationed at Cawnpore for eighteen months, during which time over fifty of the men and women were converted to God. When transferred to the Hills, the Methodist class (still attached to our church here) was placed under a converted sergeant as class-leader. In his last letter to his pastor, after reporting the state of the class as better than ever before, he says, —

"I have been thinking and reading over the subject of holiness, and I will tell you, as well as I can, with what success. On reading the tracts (those printed at 'The Advocate of Holiness' office), I determined to ascertain what I had that was not consecrated to Jesus, and I asked his guidance, that I might be honest with myself. I knew of nothing I was unwilling to leave or give up, and I thought of waiting until some great power or joy should be given to me. It is but right to say that I was rejoicing in the Lord at the time. Sabbath evening, I was conscious of speaking with unusual force and power when addressing the brethren, but during the week I felt sad; not exactly a coldness, but sadness, and the light of the Master's presence at times seemed hidden from me. I seemed so utterly unworthy, more especially of the charge committed to me. To address the brethren at all was an effort, and it seemed my words were lifeless, without the Spirit.

"Of course this was looked up in my own breast, as I did not wish to dishearten those with me, or set them such an example. I returned to barracks on Saturday, for the Sunday meeting, when I read 'Holiness through Faith'; after perusal, I determined to trust all to Jesus. I know it is the only 'way.' I have not experienced those emotions of which so many have testified, neither do I observe any change in myself, beyond trusting this matter, as I do all others, in the hands of Jesus.

"Though I do thus trust, still I find myself looking to enjoy a feeling of closeness with the Master, though in pleading with others, I have repeatedly told them that salvation is a glorious fact, and that they are not commanded to *feel*, but to *believe*. How inconsistent we are! You see I have written freely."

The following was written in reply: —

"I am glad the tracts gave you so much light on the way of holiness. When you determined to ascertain what you had not consecrated

to Jesus,' and afterward 'to 'trust all to him,' you did no more than he expects of every one of his children. His call is to all alike, 'Be ye holy.' The 'not exactly coldness, but sadness,' was partly because you would not accept the fire of Divine love to consume the sacrifice you had placed on the altar, and partly because God wanted to leave you to trust his word, *his holy, infallible Word*, without your mere emotions. Just like myself, your early tendency was to trust to feeling first, and then to the Word afterward. That kept us from conversion a long time. Now God wants us to get these things in proper order. Good, happy emotions are all right in their place; but, like works, they are to *follow* faith, not to *precede* it. Just as you trusted the invitation of Jesus for pardon, so look to him, believe his Word, and expect to *receive now*, what he offers in heart purity. Your feeling of 'unworthiness,' and that your words were 'lifeless,' was the hunger of your soul for holiness and power. The manna of the desert was choice food for your hungry soul, until you saw the grapes of Eschol. Now you must go up at once, and possess that land. The nearer you get to it, the plainer will you see the giants in the way; but Jesus is your Joshua: through him you enter at once into the Holy of Holies, the Canaan of rest.

"Would you have heaven just now, if you were to die? Yes, most assuredly. Then die to sin and self this moment, and, behold, Jesus gives you holiness. As in pardon you received the *gift first*, and the *witness*, the *good feelings*, and the *good works* all came after, so in the work of entire sanctification, the blood first cleanses you, and then you find your own consciousness and the Holy Spirit witnessing to the finished work. You say you are 'trusting this matter in the hands of Jesus'; that is all he wants you to do. If you trust him, you do not doubt, but, believing, you *have* the blessing and the Blessor. 'Thanks be unto God for his unspeakable gift.'"

[The following note accompanied the foregoing letter. It will be read with interest; and we can but hope that some young man, full of love for souls, and ready to trust God for all, will respond to Bro. Gladwin's call, and hasten to a field white for the harvest. We shall be glad to correspond with any such. — ED.]

DEAR BRO. McDONALD, — The old story of struggle, is told in enclosed letter; but I thought you might be glad to know that the work is progressing here, and to let your readers know how much the experience of a "seeker" in Asia, is like that of the inquirer in America.

We have a weekly holiness meeting in my house, though but few attend. In nearly all our stations (at least the principal ones), such meetings are held. Do you know any good soul-winners who would come to India to help in the great work of the evangelization of the English in this land. A great work is before us in this direction. Thousands of English are just in the situation of Bombay and Calcutta, where Bros. Taylor, Bowen, Thoburn, &c., have found such great openings. A band of saved souls will give bread to the agent that God sends, and thus a self-supporting, self-propagating Methodist church, is at once formed. *We must have men.* You cannot direct

an able-bodied, useful young minister, to a better field. Send them on. The tracts are doing great good. I send them all abroad. Papers are copying the articles. Will want more. I will write more anon.

THE WORK OF HOLINESS IN ENGLAND.

BY REV. W. G. PASCOE.

THE Primitive Methodist Conference, which has just closed, has been distinguished for earnest spirituality. There was reported an increase of over four thousand members. This was most cheering; for, like other Christian churches who tabulate their members and send forth their reports, they have had in the past to report decrease. But this cheering item of intelligence was fully accounted for, in the deep religious earnestness which pervaded the assembly. Evidently men had come from pleading with God, and would retire to do the same. Holiness was the uppermost theme in many of the pulpit utterances and public speeches, as well as in conversations in the Conference.

In my last, I sent an account of the separation of the Rev. George Warner, a most devoted man, to the work of promoting holiness. It transpired that a gentleman, feeling the need of such a work, offered one hundred pounds per annum towards the support of a minister who should be separated from circuit work, and become a holiness evangelist. Another gentleman made a similar offer, and it has now been done. I wish this example might be followed in every earnest church. There are men in the different sections of the church, who would be admirably adapted for such work. A score could be found in the Wesleyan Methodist church to-morrow, every way qualified. But this "old body" is conservative; and conservative bodies, when they move at all, are not apt to perspire from undue haste.

As an index of the spreading influence of the subject of holiness, your readers will be pleased to learn that during the Irish Wesleyan Methodist Conference just closed, a meeting, similar in character to those held during the sittings of the British Conference during the past two years, was held in the Centenary (Conference) Chapel, Stephen's Green. It was attended with a very gracious influence, but a detailed account has not reached us. Arrangements are in progress for holding two or three such meetings during the forthcoming English Conference, — at Penzance, on July 29 or 30, Carribone (Conference Chapel) August 7, and some other place not yet definitely fixed. I shall be able to give you an account of these in my next.

Union prayer-meetings are again becoming the order of the day; now, probably, with an

intenser yearning for spiritual communion and evangelical success than ever before. Indeed, there is a striking difference in the desires now bringing the united meetings about, and those meetings which were common a few years ago. Then the desire was to realize the oneness of the church. That has been done. Now the desire is to use that oneness, for aggressive work on the kingdom of darkness. Thank God, in all parts of the country believers are coming together, and pleading for the outpouring of God's Spirit, and engaging in united schemes of evangelical work. It would be unseemly to mention places, as all the centres of population seem similarly moved. We are in the midst of a quickening, but shall "see greater things than these."

WORDS OF ENCOURAGEMENT.

MT. GILEAD, O., August, 1874.

DEAR BROTHER, — I do bless and praise the name of the dear Saviour, that a few weeks since, while attending a General Meeting of Friends at Fredericktown, O., the Holy Spirit revealed to me *the first passage of Scripture I ever knew fully*, which was, "Deny thyself, take up thy cross and follow me." A full surrender, a full consecration, an entire conversion; dead to the world, and its powers and allurements, with my life hid with Christ in God; to so live that I may look like Christ, — loving, peaceable, forgiving; be like Christ, — constant in the service of the Father, Son, and Holy Spirit; act like Christ, — in suffering all things for the glory of the Father, in the elevation of my fellow-men into the glorious light and liberty of the gospel.

Be encouraged to redouble your diligence in the Master's work, for many prayers are going up that "The Advocate" may be the instrument in the hands of God to win souls to Christ, and that the editors and publishers may be blessed in this life an hundred fold, and in the world to come with eternal life.

Your brother in Christ, T. N. H.

DANBURY, Aug. 18, 1874.

DEAR BROTHER: — The August number of "The Advocate of Christian Holiness" is before me, containing, as ever, the rich truths of a free, full, and present salvation from all sin, the gift of God in Christ Jesus our Lord, by faith. The first article, entitled "Sanctification in the Catechism," by Dr. Steele, and "The Psychology of Faith," by Pres. C. G. Finney, are worth the whole price of subscription.

Yours, W. B. P.

GARDINER, ME., Aug. 13, 1874.

DEAR BROTHER: I came into the highway of holiness in one month after I was converted. Some seven or eight of the converts and older ones in the Methodist church here, received the blessing of sanctification at Richmond on Sunday and Monday last. Glory be to God for full and free salvation.

Yours truly in Christ Jesus, A. S. L.

The Editor's Portfolio.

"Holiness unto the Lord."

FOREIGN POSTAGE ON THE ADVOCATE.

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HUMILITY.

It is recorded in James iv. 6, "God resisteth the proud, but giveth grace unto the humble." Jesus says (Matt. xxiii 12), "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." The wise man avers that "Before honor is humility." Humility is a modest estimate of one's own worth or advantages. It is freedom from pride and arrogance. It is an unmistakable characteristic of a true Christian. It is said that heathen philosophers were so little acquainted with this virtue, that they had no name for it; regarding the name which we employ, as signifying meanness and baseness of mind.

Humility does not oblige persons to say what is not true of themselves, nor entertain meaner views of their character and virtues than is just and proper. It does not require them to say of themselves, what would offend them to have others say of them. This is voluntary humility. This heaven-born virtue does not consist in attributing to ourselves excellencies which we do not possess, overrating our performances, and taking immoderate delight in them; but it is an inward sense of our many imperfections, attributing all we have and are, to Divine grace.

Humility will be manifest in the modesty of our appearance. We shall act in accordance with our age, ability, character, and functions. We shall ever prefer a *good*, to a *great* name. It lays the axe at the root of unholy ambition, puts a curb on obstinate self-will, breaks the teeth of envy, and hushes all the notes of discontent into perpetual harmony.

Lavater says, "The most eloquent speaker, the most ingenious writer, and the most accomplished statesman, cannot affect so much as the mere presence of the man who tempers his wisdom and his vigor with humility."

But any thing assumed is not humility. Cecil says, "The assumption of the garb of humility, in all its shades, is generally but an expression of a proud mind."

No mere superficial piety can exhibit this grace. "It is a flower," says Dr. Fuller, "that prospers not in lean and barren soils; but in a ground that is rich, it flourishes and is beauti-

ful." An example of this is found in the great Sir Isaac Newton. He says, "I do not know what I may appear to the world; but to myself, I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

Humility will not suffer self-praise. Dr. Cummings truthfully says, "The moment humility is spoken of by him that has it, that moment it is gone. It is like those delicate things which dissolve the instant they are touched. The moment humility tells you 'I am here,' there is an end to it." It does not seek to be praised, but pleads to be let alone, whilst the great Giver of all virtue is crowded and worshipped. "A lady," says Bowes, "applied to a celebrated philanthropist, on behalf of an orphan child. When he had bidden her draw on him for any amount, she said, 'As soon as the child is old enough, I will teach him to thank you.' 'Stop,' said the good man, 'you are mistaken. We do not thank the clouds for rain. Teach the child to look higher, and to thank Him who gives both the clouds and the rain.'"

Jesus is our great example. He never arrogated to himself any peculiar excellencies, but was ever ready to confess his origin, whether it be the Son of a carpenter, or the Son of God. He never placed himself above the masses, to commune with the refined and wealthy alone; he could eat with publicans and sinners, visit the humble home of a Christian family at Bethany, heal lepers, bless little children, and pardon an adulteress. This was Jesus.

There is no one virtue more difficult for human nature to practice. If we are reviled, we are naturally inclined to revile again; if we are smitten on the one cheek, instead of turning the other, we judge that manhood demands that we smite back again. Give him as good as he sends, is the dictate of unsanctified human nature. But how unlike the God-man! When they smote him, he did not retaliate. When they crowned him a king in mockery, no blush of anger or shame was on his cheek. When they gave him vinegar and gall, only words of sweetness fell from his lips. When they nailed him to the cross, he prayed, "Lay not this sin to their charge."

Dear reader, if you desire to secure the greatest possible good, follow the example of your great Leader. If you desire to be lifted up, humble yourself, and you shall be exalted.

Do not fail to learn the music in this number. We pronounce it one of the best, of the many excellent tunes composed by our Musical Editor.

ERRORS CORRECTED.

ALL, so far as we know, who have taken it upon themselves to deny the doctrine and experience of true holiness, are, for some reason, prone to misrepresent the sentiments of those who believe and advocate these views. A man of straw is first set up, and then demolished with great zeal, and, doubtless to the assailant, signal success: and had it not been a man of straw, the work had been praiseworthy; but, being an imaginary creature, the effort is a failure, except in one particular, — the ignorant have been misled, and unnecessary prejudice has been created against a heaven-promised good.

President Mahan very justly says:

"The man who will oppose the sentiments of another, without having first ascertained what those sentiments really are, who will impute to another doctrines or principles which he disavows, or will class him with persons with whom he essentially differs, such a person, however true or hallowed the cause which he advocates may be, stands before God and the world as unworthy of the sacred office of an advocate of truth. Nor does God's word or providence authorize the expectation, in such an individual, that the sacredness of his cause will render successful his unhallowed advocacy of it. They must speak of men and their sentiments as they are, and not as they are not, or God will not suffer truth to prosper in their hands. . . .

"I have been at much pains to give to all that brethren have said in opposition to this doctrine, a careful, and, I hope, a prayerful perusal. And I have to say, in the fear of God, that I have not, as I recollect, met with a single publication of this kind, of which I did not feel bound to declare, *This writer has not stated the doctrine as we really hold and expound it, nor replied to our arguments as presented by us.* One of the strongest indications that I feel, not only of the truth of the doctrine of Christian perfection, but of the fact that God designs to carry it triumphantly through the churches, is the manner in which it is universally met by its opposers."

It is our purpose, in this brief article, to notice only one of the many errors charged against those who hold and teach the doctrine of heart purity, or Bible holiness.

They are charged with holding and teaching the doctrine of absolute perfection, as a possible attainment in this life. So far from teaching such a doctrine, they have ever claimed that *absolute perfection* belongs alone to the Almighty. It is not even claimed for angels, much less for men. Absolute perfection, is a perfection to which nothing can be added; it is complete in quality and quantity. Not another ray can be added to its brightness; not another drop to its limitless sea; not another idea or fact, to its infinitely perfect mind. But no such perfection is claimed for any being less than God. Man's is a *relative*, not an absolute perfection. To this, endless additions may be made, and still

never reach the absolute. And yet the opponents of Christian holiness, or perfection, will have it that its advocates hold the doctrine of absolute perfection.

In an attempt to refute the views of R. Pearsall Smith, the editor of the "Christian Standard," an English paper, says: "The great ground of difference between him (Mr. Smith) and us, is that he maintains that we *may* and therefore *ought* to reach *absolute perfection*, and enjoy perfect peace in this world; while we maintain that perfect holiness is a thing altogether unattainable on this side of heaven."

We need not say that the dogma of absolute perfection, here attributed to Mr. Smith, was never held or uttered by him, but the exact opposite.

Mr. Barnes frequently falls into similar error, in his commentaries; he will have it that those who hold the doctrine of Christian perfection, believe it to be *absolute*. In his notes on Job ix. 20, he says: "And is not the claim to *absolute perfection* in this world, always a proof that the heart is perverse?" But why confine it to this world? Is not such a claim evidence of great ignorance, whether it has reference to this or the future world? He says again: "The claim to absolute perfection, is *prima facie*, if not full proof, that the heart is in some way perverse." We repeat, that to us, it is a much clearer proof of ignorance, than of perverseness; and why Mr. Barnes should have fallen into such an error, we cannot explain. It must be that he had not given the subject that careful attention which every man is under moral obligations to do, if he would treat so grave a subject impartially.

The Scriptures speak of a perfection which is the birthright of all true believers, but it is not *absolute*. We are exhorted to be perfect, as our Father in heaven is perfect. But the context clearly shows that it is a perfection of love, and not of knowledge; in harmony with that saying of John, "Herein is our love made perfect." We are told that some had actually attained unto this state: "As many of us as be perfect, let us be thus minded." This perfection, or completeness, is simply loving God with all the heart, might, mind, and strength. Who can complain of this? It is —

"A heart in every thought renewed,
And full of love divine,
Perfect and right and pure and good,
A copy, Lord, of thine."

A TEMPERANCE CAMP-MEETING, in the interests of reformed drunkards, will commence Sept. 2, at Old Orchard Beach, on the ground recently occupied by the National Camp-Meeting Association.

DR. WHEDON'S NEW THEOLOGY.

IN our last issue, we briefly noticed Dr. Whedon's strange exposition of the Methodist doctrine of Christian holiness in his notice of Dr. Crane's book, and promised a more extended examination of it in a subsequent number. We have learned from a reliable source, that the doctor insists that he has been misunderstood, and promises to give, in the next "Quarterly," his views at length, and show that they are in perfect accord with Methodist theology on this subject. We are pleased to learn this, and shall wait patiently and hopefully for the explanation and defence. But we are sure that he can no more harmonize such views as are found in the "Quarterly," with the teachings of John Wesley on Christian perfection, than he can make black white, or darkness light.

If we understand the temper of Methodism, and we have had a fair opportunity for observation, we are assured that no essential modification of this doctrine will be allowed. If we wish to inaugurate one of the most obstinate and determined wars ever known in the Methodist Church on any subject, let us attempt to change her doctrines, and especially the doctrine of Christian perfection. He who attempts this, no matter what may be his intelligence, or how long and well he may have served the Church, will find that he has touched the ark of God to his hurt.

This doctrine has stood the test of more than a hundred years of controversy and experience, and its vitality must not be extracted now. If Fletcher and Bramwell and Asbury and George and Fisk and Olin and Hamlin, with the thousand whose record is in the Book of Life, were not, in their theology, verified by their experience, the most sadly deceived persons that ever lived, this doctrine must be true.

They proclaimed it living, and professed it dying; and we are sure that all attempts at essentially modifying or changing it, will be resisted to the last. If it were a mere dogma, it would be all well enough to controvert it from the standpoint of human reason; but thousands of the most intelligent in the Church, declare that it is in harmony with their experience: and what has the man to offer to this testimony, who confesses that he has no experience on the subject?

We have a profound regard for Dr. Whedon—his acknowledged talents, varied learning, and goodness of heart, and shall be greatly pleased to have him set himself right on this important subject, for at present he stands fearfully wrong, in the estimation of many clear and friendly minds.

TWENTIETH NATIONAL CAMP-MEETING.

ORCHARD BEACH, ME.

THIS meeting commenced Aug. 12, and closed on the 20th.

It was very generally believed that the Lord would manifest himself in peculiar power unto his people, at this seaside camp; not because of any peculiar attractions of the place where ocean and forest lovingly blend; where broad beach and primeval park stand side by side, attracting to refreshing sea-breeze and rural walks, but because of what seemed to be Providential leadings, and the earnest pleadings of the people for the presence of the Comforter.

The camp-ground, to say the least, has no superior, if it has an equal, on the American seaboard. Its natural advantages are unsurpassed. The auditorium is in the form of a beautiful amphitheatre, protected from sea-winds by a high ridge, and on all other sides by dense forest. The beach is the finest on the coast; so wide that twenty carriages can drive abreast, and more than twelve miles it extends.

The camp-ground is but one year old, and yet we were struck with the great amount of labor performed, and the general conveniences furnished. On the highest point of the ground a large reservoir has been constructed, into which water is carried from a beautiful spring near by, by means of steam apparatus, and distributed to all parts of the encampment. The water is of the very best quality. It was the universally expressed opinion of the members of the National Association, that we had never held a camp-meeting on a ground combining so many natural advantages, and where a National Camp-meeting could be held with greater profit to the cause of holiness. Everybody seemed delighted with the place, and the meeting as well. Leaving the ground, which must be one of the most attractive in the land, we pass to give a brief account of the meeting.

We were surprised to see so many at the opening. Rev. I. Luce, Presiding Elder of the Portland District, conducted the introductory services. He thanked God that he was permitted to be here, and for the coming of the National Association. He welcomed them on behalf of the preachers and local association: "With open hearts and hands, we say, 'God bless you.' You will teach us how to lead sinners to Christ. Brethren, on behalf of the preachers and people, I extend to you a hearty welcome."

To this cordial greeting Bro. Inskip responded in appropriate terms, and proceeded to preach a sermon from Acts ii. 1. The Lord seemed to direct the word, and the feeling among the people was hopeful. Glad hearts looked up

and praised God that they were permitted to be present at a National Camp-meeting.

An experience-meeting was held in the evening, at the close of which it was evident that many, very many, came seeking the blessing of a clean heart, and were ready to move towards the cross.

At the eight o'clock meeting on the second day, some confessing that they had lost the blessing, and were earnestly seeking it, a member of the Association said, "Those who are looking for a witness similar to what they received when they first obtained this grace, will be mistaken. God will not come in the same way as at first; he will put us on trust the second time. We need not look for the gush of glory; he will make us take hold by faith, hold on by faith, and confess by faith. I have had an experience in that, and never knew one who had lost it, to receive it in the same way again. You will have to be satisfied to take it in God's way. Simply trust, and leave all with God."

Bros. Foote, McLean, and Boole preached; the first on *perfection*, the second on God's *ability* to supply every need, and the third on *fellowship* with God.

It was evident at the close of the second day, that we were to have a remarkable meeting.

The preaching on the third day was by Bro. Munger, the writer, and Bro. Ladd, of Biddeford, Me. The meeting at five and eight A.M., the children's meeting at 1.45, and the ministers' and business men's meeting at six P.M., were all well attended, and the power of God was predest to save.

The preaching on the fourth day was by Dr. Lowrey, Bros. Dunn and Foote. The altar-work at the close of these sermons, was deeply interesting, and gave evidence that God was working in the hearts of the people. Many, very many, were clearly and powerfully saved.

The rain during the first few days of the meeting, prevented a very large attendance; but it had the effect to bring the people who were present, into closer fellowship, and induce more earnest effort for personal salvation.

Sunday was a glorious day. With an immense congregation, there was excellent order. The love-feast at eight o'clock, was a precious season. The worshippers were looking for the coming of the Comforter, and they were not disappointed. Rev. W. H. Boole took charge of the meeting. After a few remarks, giving some directions as to how the people should improve the hour, the speaking commenced. Bro. Boole closed with the question, "What think ye of Christ?"

A brother: "He is a wonderful Saviour."

Others spoke as follows:—

"The blood covers me all over."

"My Saviour has done what he promised when he told me to give him my heart, he has saved me fully."

"He is all in all to me."

"I think he is a great Saviour, able to save to the uttermost."

"This is my hope and joy and rest, that he died for me."

"The experience of Isaiah is mine,— 'Behold, God is my salvation, I will trust and not be afraid.'"

Bro. Lufkin: "I have more to praise the Lord for than any body else, for he has saved me longer. He can do wonders for an old man. I used to think religion would run out by the time I was old, but I never loved him so much as now."

Singing, "Under his wings."

"I feel so perfectly saved, because encircled in the arms of Jesus. My experience is,—

'Thou, O Christ! art all I want,
More than all in thee I find;'

I am perfectly satisfied with Christ."

"I praise God for every sorrow and joy. More for sorrow, because it brought me nearer to my Saviour."

"I found Jesus when a young man; three years after, I trusted in him as my perfect Saviour. Eighteen years in the ministry he saved me, and now when superannuated, he is my all in all. I have found him my strength and portion as never before. I have been testing the value of the blood as never before. I stand on the rock, and the waves are going over me."

"Jesus says to my soul, 'Be of good cheer, be not afraid.'"

Singing, "The cleansing stream."

"I declare that Jesus came to me thirty-four years ago, and pardoned my sins; two and a half years ago, he came and sanctified my soul. This morning, I am basking in the ocean of love."

"I rest, I rest, supremely blest,
Without a care to canker."

"I have had no doubts for thirty-four years, that God had power to save fully."

"I am under his wings. He is wonderful to me. O Jesus, Jesus, blessed Jesus! My soul has been filled with the power of the Holy Ghost, ever since I came on this camp-ground."

"I am abiding in Christ; underneath are the everlasting arms."

"Christ can perfectly rest a restless soul. I sought it in every thing, but found it only in Christ. I say this verse to Christ:—

'Both mine arms are clasped around thee,
And my head is on thy breast;
For my weary soul hath found thee,
Such a perfect, perfect rest.'

Bro. W. F. Farrington sung, —

"I love the Lord, I love his laws,
I love religion's blessed cause;
I love his faithful children, too,
I love his precious will to do.
I love this narrow, happy way,
I love to watch, I love to pray.
I love the crown, I love the cross,
I love the gold without the dross."

"The storm was loud, the night was dark,
Death struck, I ceased the tide to stem,
When suddenly a star arose,
It was the Star of Bethlehem."

Glory to God! He has power to save. He is my light, my life, my all."

"There is no darkness within, and fear has no place in my heart, because the Lord is my light and my salvation."

"Come hear what God hath done for me,
My soul from sin he hath set free;
This heart once black with sin and woe,
He washed, and made it white as snow."

Miss Carrie McDonald: —

"I cannot tell the art,
By which such bliss is given,
But know God has my heart,
And I have heaven."

A Congregationalist: "As the apple-tree among the trees of the wood, so is my beloved among the sons of men."

Bro. Dunn: "A few years ago, I was walking through a Moravian grave-yard, and saw on a flat stone this inscription: 'Reader, I have found redemption in the blood of the Lamb. Hast thou?' I can say, I have."

Brother Foote sung, —

"I am redeemed, redeemed,
Washed in the blood of the Lamb."

"I have a wonderful Saviour, and he saves me wonderfully this morning."

"Ever since the first National Camp-meeting at Round Lake, I have let Jesus have his own way with me."

Rev. John Allen: "Since Vineland, I have not been troubled with myself or other people."

"My all to Christ I've given,
My talents, time, and voice,
Myself, my reputation, —
The love-way is my choice."

I love Christ better than ever before. I have sweet peace. I feel Christ is my complete Saviour."

"I would be glad to tell my feelings; but the words my wife repeated, express the language of my heart. My all to Christ is given, I am saved fully."

"Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, but *not* forsaken,
Thou from hence my all shalt be."

Bro. Perkins: "Mine is the one hundredth testimony to the power of Christ to save to the

uttermost. He is my Divine Master; he has taken possession of every chamber of my heart."

"The Lion of the tribe of Judah has broken every chain, and given me the victory."

"I rejoice that God gives me the privilege of doing his will three hundred and sixty-five days in the year."

Bro. Foote's daughter said: "I have had perfect rest in Christ for two hours, and I would not exchange it for the twenty years of my life before."

Rev. Bro. Luce: "I cannot tell how glad I am to hear my ministers speak of the power of the blood. I hope every one will stand complete in Jesus."

A Congregationalist: "My heart responds to every expression which honors Christ."

"Jesus comes, he fills my soul,
Perfected in love I am;
I am every whit made whole,
Glory, glory to the Lamb."

"The question has been asked, 'What think ye of Christ?' I think every thing of him. He has blessed me and saved me and kept me. The National Committee, under God, led me into full salvation at Hamilton, when I was near to infidelity. At Round Lake I found my love for tobacco all gone, and it has never troubled me since. I am completely saved."

Dr. Lowrey: "I wish to say, I am dead; dead to sin. It has been a long time since I felt any of those lusts which war against the soul. I say this after subjecting myself to a severe scrutiny. I am enamored with Jesus; fascinated with the beauty of holiness. I rejoice that I have reached a point where I have no envy to revenge, and no ambitions to quench. I am dead as leaves in autumn. I am the Lord's this morning."

This is but an imperfect description of one of the most remarkable love-feasts we have ever attended.

The sermon which followed the love-feast, was preached by Bro. Inskip. His subject was, "An uttermost salvation," Heb. vii. 25. It produced a profound impression upon the vast congregation, who listened with rapt attention.

The children's meeting at noon, was a season of remarkable power; many of the little ones as well as the youth, found Jesus mighty to save.

Dr. Lowrey preached in the afternoon, from Col. iii. 1-4. It was a sermon of rare excellence, and will not soon be forgotten by the very large congregation who listened to it.

At the close of the sermon, crowds came to the altar seeking pardon and purity.

Rev. Bro. Boole preached in the evening, after which another effort was made to bring sinners to the altar, as well as to induce believ-

ers to seek for the baptism of the Holy Ghost. The results of the sabbath effort were cheering. Not less than one hundred souls were converted, and as many more fully saved.

The victories of the sabbath, greatly helped the faith of God's people to expect still greater things. The early meetings were well attended, and the fruit of the previous day's labor was seen. Bro. McLean preached at half-past ten A.M. The Lord aided his servant, and the people were greatly blessed under the word.

Bro. Pitblado, pastor of Congress St. M. E. church, Portland, preached in the P.M. His subject was, "The precious blood of Christ." Bro. P. is an Scotchman, and a man of more than ordinary ability. The sermon was a collection of pearls, sparkling and bright. His reference to the subject of full salvation was clear and pointed, while his own experience was related with a frankness which was refreshing, carrying conviction to all hearts. Bro. Sweetser, of Haverhill, Mass., preached a good, earnest sermon in the evening, though called upon to do so only a few moments before the time of service. All through Monday, the Holy Spirit was in the camp saving men.

Tuesday, the seventh day, was memorable to many hearts. All before was as the drop to the shower. Dr. Bottome, of New York, preached an excellent sermon in the A.M., from Luke ix. 51; and in the P.M. Dr. Steele discoursed to us on that admirable prayer of St. Paul, Eph. iii. 14-21. The Holy Spirit applied the word with a power we have seldom witnessed. It was simply overpowering. At the close of the sermon, Bro. Inskip called upon all who desired the baptism of the Spirit, and a realization of all the rich blessings here prayed for, to go into the altar. He said, "We must have all the fulness of God." He first called upon the members of the National Association. They were soon on their knees, with other ministers and their wives, then all the people. Then followed one of those still, solemn seasons, which are peculiar to National Camp-meetings. The meeting closed quietly, but the members of the Association, and several others, remained kneeling. As they continued prostrate before the Lord, the people gathered around again. Attempts were made to sing and pray, but it seemed so out of place that it was suspended. It was a time of silence, as though a voice from heaven had said, "Be still!" For more than two hours the brethren lay prostrate before the Lord, and not without such a baptism as we trust may never be forgotten.

Rev. Bro. Clark, of Brooklyn, N.Y., preached an able and instructive sermon in the evening, which, was followed by another season of

silent waiting before the Lord, followed by testimony. Bro. Inskip said he had a feeling of insufferable joy. He really felt that he could not endure much more. Dr. Steele had frequently a feeling of intolerable joy. This was not all the time, for he could not endure it. Bro. Pitblado said something had happened; when the invitation was given for ministers to kneel at the altar, he felt satisfied with his religious experience, but thought he would go forward. In a little while a strange feeling came over him. He did not know what it was, but something had happened. Bro. McLean had never plunged into so deep a sea before. Others spoke of much the same experience.

Thus closed one of the most memorable days ever known even at a National Camp-meeting.

Preaching on the eighth day of the meeting, was by Bros. Stratton, of Springfield, Mass., Dunn, and Osborn; and the social meetings which followed, were seasons of great heart-searching.

The last day was much like those which had preceded it: preaching by the writer in the A.M., by Bro. Boole in the P.M., and Bro. Inskip in the evening. At the midday children's meeting, conducted by Sister Inskip and others, Bro. Inskip, assisted by other ministers, baptized three children, among them, a child each of Bros. Luce and Pitblado. It was a most delightful season.

The closing service continued to a late hour at night. The testimonies and songs gave evidence that there had been a deep, mighty work, wrought in the hearts of the people.

The meeting was a grand success. The attendance was very large, the people greatly blessed, and hundreds saved.

The National Association will, doubtless, hold another meeting on the same ground next year, as they have an urgent invitation to do so.

MAINE STATE CAMP-MEETING.

IN connection with Bro. and Sister Inskip, we spent a few days, including the sabbath, at the Maine State Camp-meeting for the promotion of holiness, at Richmond. The meeting was under the charge of Rev. George Pratt, of the East Maine Conference, — the right man in the right place. We found a most delightful state of things. Though somewhat interrupted by rain, the attendance was good, and the meeting, in spirit and power, was in advance of last year.

It was feared that the National meeting at Old Orchard, would have the effect to lessen the attendance upon this meeting, and thus detract more or less from its spirit. This, we were pleased to learn, was not the case. While

it may have kept away a few, the two meetings reached thousands who could not have been reached by either had not the other been held. We rejoice that the work moves on gloriously in Maine. Such meetings as were held at Richmond this year, should be held in other sections of the State, east and west. We are sure that such a meeting held at Northport, or some other locality in the eastern part of Maine, would aid, in a remarkable degree, the work of holiness there. We know of no other State in the Union, where holiness has such a deep hold upon ministers and people. They stand by the old landmarks, rejecting both Dr. Crane's long since exploded dogma, and Dr. Whedon's new divinity, or "snakes-head" sanctification.

FROM THE PRAYER LEAGUE.

OMITTING names of persons and places, the following note, received from an estimable minister in Ohio, will not fail to elicit the prayers of all the lovers of holiness. If Paul or John were on earth, their doctrine would be equally as distasteful to such church-members:—

MY DEAR BROTHER:—I desire to present, through you, to the "Prayer League," a complicated but important case for prayer. Pray that I may be baptized and filled, more and more, with the blessed Holy Spirit, to preach entire holiness to my people. Pray that the members of the church here who oppose the doctrine, and my preaching it, may be brought to the light and enjoyment of full salvation. Now for the explanation. Last September, when I came to this charge, I found no witnesses for entire sanctification. Some two or three had previously had some enjoyment in this direction, but by being afraid to confess Christ, they had hid their light under a bushel. No pastor before me had ever preached on the subject. The members of the church were ignorant of the doctrine and experience. No meetings for holiness. I at once unfurled the banner of "entire sanctification." Preached plainly, pointedly, and distinctly on the subject. Appointed meetings especially for the experience. A few came under conviction, and earnestly sought the blessing. Others came to cavil and dispute. They declared it was not in the Bible, and I could not find it there; they called it —'s doctrine, and that I taught two births, &c. *I never dispute.* I prayed and preached and kept up my meetings, though my preaching was like the breath of the Lord in the "valley of dry bones." There was a mighty shaking. Results: 1. Some twenty witnesses that the blood of Jesus Christ cleanseth them from all sin. 2. They are living in the enjoyment of this full salvation, from day to day. 3. We have a meeting for holiness every Tuesday evening in the pastor's office in the church, well attended, and deeply interesting. Now all the above items were things unknown to this charge before my coming here. 4. There are a good many more under conviction, and are seeking the blessing. 5. Those who were at first brought under conviction upon this sub-

ject, and refused to seek, have become the most bitter opposers.

I am now closing my first year here; our conference will meet in September. Three of the stewards of my church have represented to the presiding elder that I must be moved; and the reason they alledge is, "He presses holiness too much." They say they are tired of hearing so much about "sanctification." They want to be relieved of the pressure, by having a man "who will not preach holiness."

"Oh! tell it not in Gath, and publish it not in the streets of" —

Now you have the whole case before you. I leave it all with Jesus, for he knows. The field is the Lord's, and all the workmen are his. Pray for us, that holiness may triumph.

Yours in Jesus.

DROWNED.

As we go to press, we make room for the simple announcement of the death of William, eldest son of our beloved brother, Rev. I. M. See, of Newark, N.J. This sad event occurred at Coney Island, N.Y., Aug. 26. The deceased was employed in the Presbyterian Bible House, New York, as Assistant Secretary, and was highly esteemed by all who knew him. We ask the prayers of all the lovers of holiness, for our dear Bro. See and family, in this hour of sore bereavement.

A WORD TO OUR SUBSCRIBERS.

THE great delay in the issue of the August number of "The Advocate," has caused many of our friends to write letters of inquiry on the subject. To all these we have but one reply: we could not do any better. In our removal to this city, we were delayed in many things. But we are getting all right again, and our friends will receive "The Advocate" now regularly.

We found ourselves out of the July Advocate, and our plates being in Boston, we are delayed in furnishing back numbers. But all our new subscribers will be supplied in due time. Remember that all communications on business must be addressed to Searles & Perkins, No. 14 North Seventh Street, Philadelphia. Do not send letters containing money, or relating to subscriptions, to Boston. Our office is in Philadelphia.

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"'TIS I! BE NOT AFRAID."

Words by REV. JOHN PARKER.
Dedicated to DR. E. TOURJEE.

Music by WM. G. FISCHER.

1. Fear not the gloom of the mid - night, Dread not the storm of the sea; 'Tis

I, who am coming to save thee, 'Tis I! art thou trusting in Me?....

CHORUS.

Trusting in Thee, yes, trusting in Thee: I'll doubt Thee no more, my Re-deem-er. Yes,

trusting in Thee, yes, trusting in Thee. I'll ev - er be trusting in Thee.

- 2 Fear not the heat of the furnace,
The Master is speaking to thee;
'Tis I, who am cooling thy footsteps,
'Tis I! art thou trusting in Me?—*Chorus.*
- 3 Heed not the wrath of the tempter,
My presenee thy shelter shall he;
'Tis I, who am keeping thy spirit,
'Tis I! art thou trusting in Me?—*Chorus.*

- 4 Fear not the chill of the valley,
For death but a shadow shall be;
My rod and my staff shall support thee,
'Tis I! keep on trusting in Me.
- Cho.*—Trusting in Thee, yes, trusting in Thee:
I'll doubt thee no more, my Redeemer!
Yes, trusting in Thee, yes, trusting in Thee,
I'll ever be trusting in Thee.

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
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
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